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Full Forgiveness.

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Translated from Dr. E. Preuss's *Die Lehre von der Rechtfertigung*, Part V.

(Continued.)

The Fifth Petition of the Lord's Prayer has been used as an argument against our doctrine. In this petition, it is said, we ask for forgiveness not only of the sins of the last twenty-four hours, but of all our sins, of all the evil we have done each and every day of our lives. Let this, for the moment, be granted. We merely ask, Is such a prayer heard? I think it is; for "if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5, 14. 15. Now, the Fifth Petition certainly is according to the will of God, "for He Himself has commanded us so to pray and has promised to hear us. Amen, Amen, that is, yea, yea, it shall be so." If we, therefore, in the Fifth Petition ask for the forgiveness of all our sins and if God hears us, as He must, then we have full forgiveness. And that is all we want, absolutely all. For we cheerfully grant that this full forgiveness is no license to sin, on the contrary, that it must be held fast by daily repentance and faith if it is not to slip away from us.

The baptism of John the Baptist has also been mentioned to show the possibility of incomplete forgiveness. It has even been asserted that the baptism of John did not offer as much salvation as the baptism of Christ. That is Romish doctrine.[1] Up to the coming of Rationalism the Evangelical [Lutheran] Church constantly preached the opposite. All her teachers, from Luther to Spener, have confessed that the baptism of John worked regeneration just as well as the baptism of Christ. If the [so-called]

1) Si quis dixerit, baptismum Joannis habuisse eandem vim cum baptismo Christi, anathema sit. (*Concilium Tridentinum*, Sessio VII, *De Baptismo*, Canon I.)

Christian consciousness of to-day does not believe that, it must square itself with the Word of God; but under no circumstances is it at liberty to set aside the old Evangelical [Lutheran] doctrine as an invention of only yesterday. It makes a peculiar impression, indeed, on one who is familiar with the writings of the Fathers to see the doctrine of Bellarmine designated as self-evident truth while the unwavering confession of the Evangelical [Lutheran] Church is treated as a strange error, which really should not be entertained by any one. Will the reader nevertheless listen to a few humble remarks? Is it really a fact that Christian Baptism did not begin earlier that Matt. 28? Did not the apostles of the Lord, in His name and by His express command, baptize long before that time? Do we not read John 3, 22: "After these things came Jesus and His disciples into the land of Judea; and there He tarried with them and baptized"? What was the nature of that Baptism? Was it efficacious or non-efficacious? If it was efficacious, what, then, hinders us from saying the same thing of the baptism of John, which was administered contemporaneously? John 3, 22. 23. Did not God expressly call John to baptize? Luke 3, 2. 3; John 1, 33. And did not Christ Himself give testimony in behalf of the baptism of John? Matt. 21, 24—27; Mark 11, 28—33. Was it not administered for the remission of sins? Luke 3, 3; Mark 1, 4. No one maintains that the baptism of the apostles did more. And was it not a means of "fleeing from the wrath to come"? Luke 3, 7. Does our baptism do more? Indeed not. But the baptism of the apostles did more inasmuch as it was accompanied by a miraculous outpouring of the Spirit, the like of which was not heard of before or nor has been afterward. But such extraordinary gifts of grace in no wise rest upon a more abundant measure of forgiveness, so little, in fact, that the Lord declares: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I *never* knew you; depart from Me." Matt. 7, 22. 23. "I *never* knew you," says the Lord, not even at the time when you wrought miracles in My name. This shows that one's position in the kingdom of God in no wise depends upon the measure of the gifts of grace. But if the conclusion, "More Spirit, more forgiveness," is wrong and if the baptism of John brought remission of sins and saved from the wrath to come, then it cannot have been different from the baptism of the apostles in respect to the *chief thing*. The fact that John the Baptist testifies concern-

ing himself that he must decrease and Christ increase, John 3, 30, has not the least to do with the question concerning [the efficacy of] his baptism. The apostles, too, were as nothing compared with their Lord, 1 Cor. 3, 7. 8, and yet their baptism was efficacious. This, however, is the chief difference between the baptism before Easter and the baptism after Easter: before Christ's going to the Father, God forgave for the sake of the sacrifice which was to take place; afterwards He forgave for the sake of the sacrifice which had taken place.[2] It was that way in the Old Covenant, too. In the Old Covenant also the saints were saved through the grace of Jesus Christ; for the blood of Christ was efficacious before He shed it. True, it has been said that this is an invention of the theologians, for which not one single proof-text can be quoted from Scripture. But it has also been said that the use of "for" as denoting the basis of discernment [*Erkenntnisgrund*][3] cannot be shown from a single really adequate example from the Holy Scripture, and yet one was found later on. Now, since no one is infallible, neither the Fathers nor their contemporaries, it is perhaps advisable to consult the Bible itself. There certainly was forgiveness of sins in the times of the Old Testament. Scripture testifies to this in about a hundred texts.[4] And our opponents do not deny this. Now Heb. 9, 15 plainly states that the death of Christ took place "for the redemption of the transgressions that were under the first testament."[5] "For then," so he proceeds v. 26, "must He often have suffered since the foundation of the world." But perhaps the objection will be raised that we are severing v. 26 from its connection and arbitrarily combining it with v. 15. Very well. We will show the connection, and the reader may decide for himself. In v. 25 the apostle had declared that Christ did not enter into heaven "that

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2) Of course, there are still other differences, especially the abundant and miraculous outpouring of the Holy Ghost, which since Acts 2 was wont to accompany the baptism administered by the apostles.

3) "For" used as a conjunction introducing an elliptical clause of reason. — *The translator.*

4) Ex. 34, 7; Num. 14, 1. 18—20; Ps. 32, 1. 5; 78, 38; 85, 3; 99, 8; 103, 3; Micah 7, 18; Ps. 31, 6; Is. 29, 22; 43, 1; 44, 23. With the help of a concordance these thirteen texts could easily be increased to eight times this number.

5) Ideo earum, quae sub vetere, h. e., durante Veteris Testamenti statu, commissae fuerunt, transgressionum in specie meminit, quia de illis dubitari poterat, an per Christi mortem fuerint expiatae, quum ante Christi adventum fuerint commissae. (John Gerhard, *Com. in Epist. ad Hebraeos*, 229.)

He should offer Himself often." He proves this in the following manner: If it were necessary that after His ascension the sacrifice of Christ must be repeated from time to time in order to atone for our sins, then this would have been necessary also several thousand times before the advent of Christ, yes, from the foundation of the world; for before the advent of Christ, too, there was sin and forgiveness of sin. But just as the sins of the Fathers were all blotted out through the one and all-sufficient sacrifice of Christ, just so the sins of the saints are forgiven now and in all eternity for the sake of this sacrifice, which need not be repeated.[6] Verily, if one wishes to call the doctrine that the blood of Christ was efficacious before He shed it an invention of theologians, then the author of the Epistle to the Hebrews must be numbered among them. And he is not the only one. St. John believed the same thing. At least he used the peculiar expression, Rev. 13, 8 that "the Lamb," namely, Christ, "was slain from the foundation of the world." What does this mean? Christ was not literally slain from the foundation of the world, but only once, under Pontius Pilate. Neither can the text be understood as speaking of a slaying in the counsel of God, for it does not say "before," but "from the foundation of the world." Consequently the text is speaking of the fruit of the sufferings of Christ. In this sense, and in this sense only, can it be said that Christ died from the foundation of the world, that is to say, from the foundation of the world the death of Christ was so present in the mind of God that He forgave sins for the sake of this death. Therefore Isaiah does not say, "He *will* bear our sins," "He *will* carry our infirmities," "the Lord *will* lay on Him our sins," but "Surely He *hath borne* our griefs," "He *carried* our sorrows," and "The Lord *hath laid* on Him the iniquity of us all."[7] Yes, he says: "Through His [Christ's] stripes healing comes to us [hath come to us]." Is. 53, 5. In this sense Christ

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6) Probat, quod dixerat, Christum non ideo introiisse in coelum, ut saepius seipsum offerat. Vis argumenti in eo consistit: Si fuisset necessarium, saepius repeti sacrificium Christi, postquam ipse in mundum venit ac pro nobis passus est, utique etiam illud fieri debuisset ante Christi adventum, imo jam inde a prima mundi origine, quia etiam illo tempore homines fuere peccatis obnoxii ac proinde purificationis indigni. Sed quemadmodum peccata piorum, qui ante Christi adventum vixerunt, unico illo sacrificio Christi in ara crucis oblato fuerunt mundata, ita quoque absque ulla sacrificii illius repetitione futuris temporibus omnes credentes per ipsum mundantur. (John Gerhard, *l. c.*, p. 242 sq.)

7) Is. 53: נָשָׂא, סָבַל, חֻשַּׁבְנוּ, נִרְפָּא, הִפְגִּיעַ. All these verbs are in the perfect tense.

was slain from the foundation of the world.[8] True, the Socinians have endeavored to break the force of this argument by translating Rev. 13, 8 as follows: "And all that dwell upon the earth shall worship him [the dragon], every one whose name is not written from the foundation of the world in the book of life of the slain Lamb." We do not wish to appeal to the position of the words in the original text in order to show that this translation is wrong; although it clearly speaks for us,[9] we will rather grant for a moment that the Socinians understood the text correctly. Even in that case we have the proposition that the names of the righteous in the days of imperial Rome are from the foundation of the world written in the book of the slain Lamb. But how can names be written from the foundation of the world in the book of life of the slain Lamb if the Lamb was not slain from the foundation of the world?[10] So the Socinians have, after all, been caught in a trap.

(To be continued.)

Must the Church Surrender to Unbelief?

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The present age is frankly atheistic. Two centuries ago, and even later, when a person thought he must discard the notion that there is a personal God, that He rules the universe, and that He has set up a means of communicating with men, he kept that thought mostly to himself. If the fact became known to others, he was regarded as a sort of curiosity and was pitied by some and detested by most men. Nowadays the person who denies the

8) Praeterquam quod prophetis usitatum est propter certitudinem vaticiniorum res futuras verbis praeteriti temporis exprimere, respectus hic [Jes. 53] habetur ad fructum passionis Christi, qui se ad Vetus Testamentum non minus extendit quam ad Novum, unde agnus dicitur occisus ab origine mundi. Profuit Christi passio, antequam fuit; quid ergo mirum, quod verbis praeteriti temporis ea exprimatur. (J. Gerhard, *Loci*, III.)

9) In the writings of Thucydides and Xenophon everybody would understand the clause τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου to mean: "The Lamb that was slain from the foundation of the world."

10) Duo regero: Unum, ita ordinata esse verba Apoc. XIII, 8, ut clare testentur, Christum esse occisum ab origine mundi. Et quanquam verborum trajectiones non sunt plane insolentes in codice sacro, tamen eae nunquam admittendae sunt, nisi ubi evidens id urgeat necessitas, quae hic nulla est. Alterum: non posse inscribi homines ab origine mundi libro agni mactati, nisi agnus ab origine sit mactatus. Quocirca si vel maxime admittitur trajectio verborum, quam Sociniani tantopere urgent, incolumis adhuc perstat nostra probatio. (Brochmand, *Systema*, II, p. 208.)

existence of God is not afraid, is even eager, to let men know the fact and takes pride in his denial.

Modern atheism is aggressive. It is out to conquer the world. It points with pride to its achievements. In the Church it is fast demolishing the authority of the Bible and of creeds that appeal to the Bible. In the State it has swept aside the claim of sovereigns that they rule by divine right and has set up the rule of the people. The aristocracy of the classes is made to yield to the democracy of the masses. Vast changes are being introduced in the social relations of men: the old-time home, with the husband the head of the wife and the parents the responsible and respected guardians of their children, is passing away. Marriage is being regarded as an event in biology and, together with its results, as entirely at the option of the individual. The industrial world no longer knows the master mechanic, an expert in his profession, with his apprentices. Slavery, it is said, has been abolished. Commerce no longer tries simply to supply merchandise for known wants, but creates wants which it purposes to supply and by means of psychology develops selling into a fine art and buying by means of the science of economics into mortgaging a person's earning powers, economic possibilities, and opportunities. The modern ideal in education is not the teaching of known facts by a qualified instructor, but the theory of non-restraint, which means standing by and letting the pupil discover facts, with unbounded liberty of choice as to subjects and methods of study. In the arts of music, painting, sculpture, drama, old standards are vanishing under revolutionizing impulses. Just how and to what extent the atheistic tendency of the age connects with these details is by no means plain, but that they are paraded as trophies of atheism and that atheism is becoming militant because of them, no one who has even a superficial knowledge of the modern mind will question.

Modern atheism is intolerant. It has no patience with old beliefs, standards of a past age, established institutions. It wants to disestablish what is settled, and reorganize life on a new basis of its own truths, its own ethics, and its own esthetics. The old order is denounced as superstition, old fogyism, and a bane upon the society of mankind because it checks what is called "progress." Actual persecution of the advocates of the old order is going on; only the instruments of torture applied in former times are not used because the new age has found more exquisite ones.

Now, we have to live in this new world, and some of us find it difficult to adjust themselves to the changed and changing condi-

tions. Some are being shaken in their faith. Can we do nothing to make our life more tolerable? Are there any lessons that we ought to draw for our spiritual life from the present state of affairs?

Three hundred years ago, during similar ravages upon the faith, the General Superintendent of Halle Dr. John Olearius sang, and taught his brethren in the faith to sing: —

Lass dich keine Furcht verfuehren,
Wuerd' die Welt gleich umgekehrt.
(Let no terror e'er seduce you,
Though the world turn upside down.)

In these days, when the world is becoming topsyturvy, there are two outstanding lessons that we may take to heart, with the result that we can look fearlessly at what is going on. Both relate to the use of human reason in the pursuit of the sciences; for it is the sciences, especially natural science, that is bringing on the present condition.

I.

In the first place, we must not underestimate human reason. It is a divine gift. "I believe that God has made me . . . and given me my reason," we confess with Luther, even now, after the Fall. Partly in the human intellect did the divine image in man reside. God has many purposes in thus differentiating between man and His other creatures. Consider only one: man was given the earth to subdue, and he was appointed to labor. There was afterwards added to his labor the element of sorrow, but labor was not abrogated on account of sin, nor was man excused from the task of subduing the earth.

Now, this term "subduing" means "mastering" the earth. Untold wealth of substances, marvelous forces, were stored in the earth, which God gave over to Adam as his field of activity. All these Adam was to learn to understand and to conquer, so as to make them serve his interests.

It was a vast task; it embraced the five continents and the seven seas, what is on the surface of the globe and beneath it; the powers of the elements, the character of the seasons, the virtues of plants, the habits of animals, the qualities of stones and metals, the movements of the heavenly bodies, and millions of details in every department of his pursuits.

It was a task that was to engage many men; therefore God provided, through marriage, for a host of helpers to Adam. The first twain were to be "fruitful and multiply and replenish" the earth, fill it with their offspring. The replenishing process was to

go hand in hand with the subduing process. As the problem of conquering the earth proceeded, it would become more complicated and difficult, requiring the brain and the brawn of many men. There would have to be cooperative effort and division of labor, with specialization of tasks.

Man was started in this task with agriculture. Already in the first generation crop- and cattle-raising were distinct pursuits. Very soon the rural life was exchanged by some for city life, which brought a host of city problems. The use of materials having been discovered, the crafts and industries and arts arose. Building was commenced, which required knowledge of the quality of various building materials, and the knowledge of mathematics to put them properly together. As the race pushed outward from its earliest home, every new land which it entered must have afforded it new fields for study. As men came to a river and finally to the ocean, they learned to swim and to navigate, by man-power and by wind-power. When they came out of the plain, level country into a mountainous country, locomotion and transportation presented new problems.

Necessity, the mother of inventions, and experience, the fruit of long labor, continually contributed towards advancement and improvement. What had been done once in crude style was done better the next time.

The mighty struggle of the divinely appointed lords of the earth, the sea, and the air (Gen. 1, 26) was not limited as regards time when the first men were appointed to it. It was evidently to go on until it should please the almighty Creator, the Ruler of all things, to terminate it just by such a fiat as that by which His sovereign will called things that were not into being. The powers with which He had fitted out His foremost creature, man, were to be employed to their fullest extent, and man's loyalty to his Maker was to be tested to the utmost by the laborious tasks that were laid upon him.

In the duty imposed upon man of subduing the earth is bound up every progress that the race has achieved during six thousand years, every discovery it has made, every lesson it has learned by study and experience. Moreover, whatever still remains unaccomplished in the task of subduing, every advance from past conquests to future ones, every new achievement which may teach man better to understand and more efficiently to exercise his lordship over creation, is likewise embraced in man's primeval duty. There is to be no abatement of effort at these tasks, until God Himself

summons the laborers at the eventide of their lives or at the consummation of the universe to a cessation from their labors, to their rest and reward.

I have so far purposely refrained from a discussion of the blighting effect of sin on man's power to conquer this temporary abode of his, the earth. I purpose to do that later. For the present it is essential to our study that we note three facts: —

First, the original plan of God when He appointed man to the task of conquering the earth was not abrogated by the fall of man into sin, just as little as the divine Law which the sinner had broken was put out of commission by man's first disobedience. The original order: "Be fruitful and multiply and replenish the earth and subdue it" is still in force; only man now works at his gigantic tasks with vastly reduced powers of body and mind and under influences which make his work disgustingly irksome and consequently spoil his endeavors, turning them aside from their glorious end and goal of magnifying His Maker with all his soul and all his mind and all his strength to the hideous purpose of being the sworn enemy of God and man, *viz.*, of dishonoring and unseating and destroying the very thought of God in the minds of men.

Down the corridors of men's consciences the voice of God is still thundering in the stern demands of the Law which was written in their hearts: "Thou shalt!" and "Thou shalt not!" and men cannot rid themselves of the consciousness of their moral duties and responsibilities, although all their puny efforts at compliance with this Law turn out the sorriest failures. Just so this great universe in which God placed His chief handiwork is still calling out to men: Know and master me! The stars in their courses, the gorgeous firmament, the ebbs and tides of the ever-restless seas, the winds and hurricanes, the myriad voices of dell and meadow, fen and moor, the countless substances which a bountiful Creator has scattered over the earth and stored in its subterranean vaults, the wonders of the ingenious mind of men and its workings during the history of the human race, — all raise their voices in a mighty chorus summoning man to his unfinished world-task.

Above all their shouts, however, is raised the urging voice of the Spirit of God in His holy Book, which in the prophets and the psalms, in the sermons of our incarnate Lord and of His apostle among the philosophers of Greece on Mars Hill, and in hundreds of passing references to the facts and phenomena of nature and strange developments of history, invites us to understand our God also by means of what He has made and what He is preserving.

Every department of true science, by which we understand the knowledge of facts, is thrown open to us, and we are bidden to walk in and learn what we can learn. There is no premium put on indifference and sloth; rather we are warned not to tie even our meagerest talent in a napkin and hide it in the ground, but to use it to the limit of our resources and opportunities. We are stewards also of these mercies of our heavenly Father and will have to render an account of the use we have made of them.

Secondly, this universe is in three distinct ways connected in Scripture with the Lord Jesus: 1. It was He through whom things were *spoken into existence* at the beginning. He is that eternal Word which was in the beginning with God and was God and without whom not anything was made that was made.

2. It is He who *sustains* the entire creation of God, bearing it up by the word of His power and giving all things their consistence, their proper relation to each other, and their coherence. It is He in whom we live and move and have our being. Everything that is and happens in the wide, wide world must serve the purpose of Him to whom has been given all power in heaven and earth and who has been appointed to be the Head of the Church, to minister to all her needs from the abundance of His vast wealth and energy.

3. It is Jesus, the Creator and Sustainer of the world, who is appointed the *Judge of the world.* Before His awful throne the entire race of men, from Adam to the last infant born on Judgment Day, will one day stand breathless, awaiting the award of righteousness on their doings. This relation of the universe to the Son of God and the Son of Mary naturally extends also to the primeval task of man of subduing the earth. That is a task which is under the constant surveillance and guidance of Jesus. What a mighty incentive to every study and endeavor to achieve the original task laid upon mankind is furnished by a reflection that in these studies and endeavors the shadow of the Lord of lords and King of kings, our Redeemer, falls across our paths and shelters our efforts!

Thirdly, while sin has wrecked man's earliest good fortune, the regenerating grace of God, through the word of the great reconciliation which Christ effected for mankind with God, begins to reconstruct the broken tools with which the lords of the earth must work at their task of subduing the earth. There is a regeneration of the darkened understanding and of the perverted will of man which aids in the conquest also of his earthly tasks. The Christian scientist finds in the new life which divine grace has quickened in

him a mighty additional impulse to go into fields of study and endeavor in which others have failed, and had to fail, because they were too much encumbered with things that incapacitated them for their work.

II.

Equally as fatal as underestimating the powers of human reason would be the contrary error of overestimating them. This is, since the Fall, a most popular error, so deeply rooted in the natural thoughts which corrupt man cherishes concerning himself that nothing but the mighty power of divine grace in regeneration can pluck it out of his heart.

It was not so from the beginning. Man in his original state of integrity and innocence was indeed conscious of his godlikeness and the glorious heritage of a divinely gifted and directed intellect and the pure, noble impulses of a will entirely in subjection to the supreme will of his Creator. But he was also conscious of his being a creature, of the finite and limited quality of his endowments, and of his constant dependence in everything upon the Author of his existence. He could know and discover many things, but he could not hope to attain to omniscience and intuitive knowledge such as God possesses.

In all his study and research, man came to a barrier beyond which his intellect could not pass. A similar trammel confined his will within a province that did not take in the sovereign and omnipotent will of God. Man before the Fall was content with his lot and found his delight in using his created, finite powers in the field of activities that was assigned to him. He was not haunted by a desire to rise above his station, and the foolhardy notion did not obsess him that because he could accomplish some things, he could do all things. He would not, after swimming across the river Phrat have begun to brag that he could swim across the Mediterranean.

All this was changed when man yielded to the wily suggestion of his tempter that he could be like God if he would only disregard, and boldly break through, the limits which his Maker had set for him. Then began man's unholy pursuit after knowledge and efficiency. Instead of being led with ever-increasing wonder and love to closer intimacy with the great God who had made this splendid universe and placed him in it as the object of His fondest affection, with the privilege of using it all in the service of God and his own advantage, fallen man managed utterly to forget the difference between his puny self and his exalted Maker and was

led into rank disbelief even of the existence of God, which all created things continued to proclaim to him and which his own reason, aided by his five senses, constantly asserts to him. The thought of God, once a source of unbounded happiness to him, now filled him with dismay, and the dismay, becoming intensified when he found himself baffled in his unholy aspirations, rose to hatred of God and was voiced in man's defiant determination to be the architect of his own fortune, to construct a world to suit himself and to believe anything rather than what God has said. Atheistic infidelity became the dominant characteristic of this man, who had taken the devil for his schoolmaster and was laboring under him to gain a lamentable proficiency in godlessness.

Everything that man, fallen from his first estate, conceived in thought, everything that he desired, planned, spoke, acted, had now come under the tyranny of devilish and selfish motives. The world lay still before him after he had sinned, and the command to subdue it was still ringing in his memory. But he went at the task fired with a heaven-storming ambition to set himself up as the lord of the earth in a new sense, namely, as lord in his own right. He built walled cities for his greater safety and as bases of his conquering exploits. He invented cunning devices for destruction; the spirit of war was in his restless blood. He made himself a tyrant over his brothers and then made them his slaves. Every step forward in knowledge and discovery fostered his self-trust and increased his boldness, until he planned in boundless arrogance to build a tower that was to reach to heaven.

God halted his mad exploits and thwarted his infidel designs by acts of fearful vengeance. But man spurned every humiliating lesson and increased his abomination in the earth. He opposed, most of all, the efforts which God, in mercy, made to reclaim him from his apostate state and turned all his ingenuity and power to the task of suppressing the truths of salvation by a Redeemer whom God would provide. He loathed the company of those who penitently acknowledged their sin, their guilt, and their corruption and made them the butt of ridicule and the bearers of his hostile dislike. The first human blood that was spilled on earth was that of a person whom God loved, and it was spilled for the reason that God loved the humility and the faith of that person.

Six thousand years are nearly finished during which renegade man has been busy at the old scheme of setting himself up in perfect self-sufficiency as God. Great have been his material achievements even in his abandoned state of alienation from God. Mighty

civilizations have been built up by fallen man, achievements have been made by him in scientific investigation, in literature, in the arts, in commerce. But on all of them was found stamped the impress of man's vanity. They were all made to serve the self-glorification of individuals or the claim of the nobility of the inborn excellence of the entire race.

Not from God and heavenly things did men any longer draw their chief inspiration and their highest delights, but from the material values and comforts which they could wrest from created substances. Not to the realm of the invisible and the eternal, but to this transitory existence with its constantly decaying treasures did they direct their highest and strongest aspirations. God was not in all their thought by any voluntary reflection of their own, and whenever He was forced upon their notice against their will, He was to them an object of aversion and loathing.

Paul, in the opening chapter of Romans, is not a gloomy pessimist and misanthrope when, with inspired pen, he depicts the panorama of the cultured corruptions of his day for the thoughtful study of earnest men in all ages, but he is a faithful recorder of dreadful facts. Archeological research at most of the centers of ancient civilization has more than borne out his description of the degrading character of man's planning and doing, even when he appears at his best.

Later generations of men alienated from God have at times tried to borrow some rays of light and some beautiful tints for their paintings of man's glory from the Christian religion; but even their cultural achievements were essentially of the same type as those that lie buried below the sands of Egypt, the ruins of Babylon and Athens and Greece. The curse of the righteous God has long fallen on all the godless glamor of our times as it fell on that of the early godless races. The forms of vanity were always changing; the spirit producing them remains ever the same.

Now, these achievements of antiquity and, still more, those of our times are the constant themes of eulogistic oratory. The modern scientist uses much of his time in weaving garlands for his brow and inviting the admiring acclaim of the multitude for himself because he has advanced so wonderfully far. Has he really? If it has been possible to accomplish so much with the mere wreckage of the human intellect and will, after sin and its long train of hideous consequences entered the world, what would have been accomplished if sin had never come? Is there any reason to believe that electricity would not have been discovered by Adam as he

proceeded with his task of subduing the earth; that great facts regarding the powers of nature and the invisible relations existing between substances upon which later generations stumbled, as it were, by accident would not have been laid bare much sooner and developed much more highly in the process of men's ordinary labor?

Instead of joining in the selfish eulogies in which the modern man indulges concerning our advanced culture, we should be amply justified in deploring that really so little has been accomplished in so long a time and that in the mean time some ingenuities which the race evidently had possessed in remote times have been lost again and some discoveries have had to be made over again.

God permits these achievements of men who have renounced Him simply because He remains true to the original order of the universe in which He placed man. There was to be, not evolution, but progressive development of the resources of creation. In the command to labor issued to man at the beginning there was included the promise of divine blessing upon all labor of men. After the first catastrophe, which by God's righteous anger overwhelmed the world in the Flood, the rainbow in the clouds was solemnly chosen as a memorial of the Almighty's faithful adherence to His primeval plan of recurring seasons and their natural phenomena. God proposed to make His sun to rise on the good and on the evil and to send rain on the field of the wicked farmer as well as on that of his pious neighbor. He is constantly fulfilling the promises of the Fourth Commandment. He honors instances of chastity and honest dealing and charity with temporal rewards even in pagan lands.

That is why there is any progress made at all in the pursuits of men. Whether men know it and acknowledge it or not, it is nevertheless true that every good gift and every perfect gift still comes down from above, from the Father of lights, with whom there is no variableness neither shadow of turning.

God chooses at times the strangest, oddest vehicles as carriers of His benefactions to men. He could make an ass deliver a message to a prophet; He could make a Christ-hating high priest serve as a most eloquent expounder of the sacrificial meaning of Christ's death; He could have the Easter tidings of the Redeemer's victory over death proclaimed to the rebellious spirits confined in hell's prison before they were published on earth. He points a lesson to the children of light from the wisdom of the children of this world. All these things He has been doing not only in

Bible times, but is still doing to-day; not only in some, but in all affairs of men; not only in their ordinary pursuits at gaining a livelihood, but in their most extraordinary exploits in the fields of science.

Let no one, therefore, permit himself to be deceived into a false estimate of what ungodly men have accomplished. There is bias in every claim which they set up against the Christian religion on the basis of their achievements. That bias and prejudice is created not only by their natural blindness as regards spiritual affairs, which fills the heart of every man, but it often springs from particular animosity caused by special experiences in the lives of these people.

A prejudiced person cannot tell an unvarnished tale. His false heart betrays him into overstatements and understatements, into coloring his accounts, and into imagining facts and suppressing facts. Also in the world of scientists the wish is often the father of the thought, and hypotheses and theories are made to serve where facts fail. The Christian religion has nothing to fear from real, well-established facts of science. Whatever is not a fact cannot live; it brings the germ of death with it at its birth; it defeats itself. Falsehoods and misstatements have short legs. They may put on scientific seven-league boots, but they do not run far. Even when they still seem to exert power after they have been exposed, that is only a sham power like the muscular contortions of the serpent that continue for a time after the reptile has been slain. Besides, there are also honest scientists, who furnish the very weapons that are needed for overcoming the biased scientists.

But even if the pursuits of science in any department were intensified a thousandfold and still larger and more astonishing additions were made to the world's knowledge of created things, there will be no finality about the results of men's research. The primitive order to man to subdue the earth remains in force, and that means: Keep on toiling, learning, conquering! It is not for you to say when you shall have finished. From every attempt at magnifying human accomplishments there will be a reversal. Men will brag about having built unsinkable ships until they sink, and their mouths are stopped for a season. The limitations imposed upon man by the Creator at the beginning will remain. Man is indeed God's foremost creature, but he will never be anything else than a creature. Above all man's efforts at learning there is always the depths of the riches of both the wisdom and the knowl-

edge of God, whose judgments are unsearchable and whose ways are past finding out, whose mind no one will know, and to whom no one here below will give counsel and direction.

Even in His special relation to sinful man, in His holy Book, God has not so utterly poured forth His mind that there remains nothing to reveal and that there is nothing in His essence and workmanship that the mortal and finite mind could not encompass. Even in the light of revelation, man is told that here below he can but know in part and prophesy in part. Intuitive and perfect knowledge is attainable to man only when the sad encumbrance of his sin and passions drop from him, when he enters the light of glory, and, with his original state of innocence restored, sees God as He is, when all his yearning is turned into satisfaction and faith is merged into the vision beatific. Let men in the sweat of their brow learn and study, search and delve, dig and test, millions of results of their labors; that is what they were appointed to, and that labor, if honestly performed, will be blessed to them and, if pursued with a penitent and believing heart, may lead them closer to God and the kernel and core of matters. Christianity will have no quarrel with such science. If not so pursued, science will meet with disaster after disaster as finite mind dashes its head against the adamantine rock of the infinite and inscrutable will and majesty of God.

The Church will outlast all ravages of infidel science. It is built on the Rock, which is Christ. All the rage of the heathen, all the vain imaginings of earth's great Johnnies, all the picked legions of hell, shall not prevail against it; for so the mouth of unerring Truth has spoken for a solemn warning to every unsanctified and unchristian endeavor and for the blessed comfort of Christ's humble saints. Let all the forces of wicked learning rally under the banner of the arch-deceiver, they will only march to their Armageddon. For the sovereign Lord of lords brings to naught the devices of evil men and takes the wily in their own craftiness; and when they think they have climbed to the pinnacle of wisdom, He reveals them as men who know nothing, as men who are puffed up with the vanity of their little learning, and as fools. Towering over the wreck of time the cross on which the Holy One of God died also for the Voltaires and Darwins and Haeckels of the world of learned and cultured godlessness will stand to the end of time, a beacon to light every weary heart to the peace of God that passes understanding. The sacred Book, whose chief message is concerning His merciful mission, will gather new glory as

philosophy after philosophy goes into the academic discard, and men will continue to love the Book of books also for what it has truthfully recorded about the beginning and end of all things and will take up the glad strain of the ancient singer: "With Thee is the fountain of light; in Thy light shall we see light."

THE THEOLOGICAL OBSERVER.

Are We Up to Date with Our Christian Day-Schools? — Before me lies a pamphlet entitled, *Attitudes of the Ministry toward the Director of Religious Education,* one of a series of bulletins issued by the Boston University School of Religious Education. It was written by a Presbyterian pastor, Alfred J. Wright, after a careful survey of the churches of Greater Cleveland. This bulletin shows that "thirty-nine ministers in the vicinity of Cleveland are working with directors of religious education," men and women with special training in religious education working on a full-time basis in teaching the children and young people of the congregations who have engaged them. These ministers, in answering the questionnaire submitted to them, frankly state their opinion that "religion without education cannot survive to-day," just as education without religion is impossible. Some of the remarks made by the ministers are worth pondering over: "Revivals are *passé*. . . . An educational evangelism should lead to decision. . . . Any evangelism, to be effective, must be educational." — There is food for thought here. Other denominations are finding the mere Sunday-school education in religion inadequate; they are providing more for the children of their congregations. They are providing educational plants which are amazingly well equipped; they are engaging directors of religious education; they are coming mighty near to the ideal of the Christian day-school. Shall we give up and discard what our Church has found to be the very best? K.

What's Wrong? — The *Lutheran* of July 19 publishes an open letter, signed by E. V. R., which utters this complaint: "What else are we to expect when such ill-phrased statements are given to the public as were contained in a somewhat striking advertisement in the *Pittsburgh Post-Gazette* of February 4? The advertisement was by the Lutheran (Missouri Synod) Walther League Societies of Western Pennsylvania and was headed: 'Lutherans still believe that the Bible is the verbally inspired Word of God, without error, in no need of human interpretation; that man was made by God in an act of direct creation and is not the product of an alleged evolution.'" What's wrong with these statements? Is not the Bible verbally inspired? Is not Gen. 1 true? The complainant adds: "Is not much of the misunderstanding of Lutherans due to the unfortunate phraseology of such statements? Is there not some remedy?" Is wrong found only with the phraseology? How would you change it without

changing the sense? And if the complainant is objecting to the phrase: "Lutherans *still* believe," we fear there is something wrong with him. He must think it is a shame for a Church not to be up to date with modern views. In fact, that is what is troubling him. He is troubled by an article by Ernest Martin Hopkins, president of Dartmouth College, which quotes from a sermon preached by John Robinson in 1620: "I bewail the condition of the Reformed churches, who are come to a period in religion and will go no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; for whatever part of God's will has been imparted and revealed to Calvin they will die rather than embrace it, and the Calvinists you see stick where Calvin left them. This is a misery much to be lamented; for though Luther and Calvin were precious shining lights in their time, yet God did not reveal His whole will to them; and were they living now, they would be as ready and willing to embrace further light as that that they had received." The complainant inquires of the *Lutheran:* "Do you regard this as a proper delineation of Lutherans? Why are so many insinuations of this sort made concerning Lutherans? Are we not to blame ourselves for these misunderstandings? What else are we to expect" — and so forth, as given above. We cannot understand how the sturdy phrase "Lutherans *still* believe" could possibly imply that the Lutherans consider themselves bound by Luther. They are bound by the Bible that bound Luther and therefore still believe in verbal inspiration and direct creation. What is wrong with the *Lutheran* in that it did not set its correspondent right? Again, there is something wrong with that member of the Lutheran Church who holds that regarding the doctrines on which Lutheranism and Calvinism differ the Lutheran may be wrong and Calvinism right. If he is not persuaded by Scripture of the truth of the Lutheran doctrine, he should join the Evangelical Church. The *Lutheran* would not blame him for that. For September 22, 1927 it declared: "The Lutheran Church cannot in smug complacency bid the rest of the Christian believers enter its ranks. It is not likely we have learned all the truth since apostolic days under the guidance of the Holy Spirit." E.

A Nursery for Unionism. — This item appeared in the *Lutheran* of August 23: In Columbus, O., "a community vacation Bible school was conducted by the First Lutheran Church together with three other churches, Lutheran (Joint Synod), Oakwood Methodist Episcopal, and Wilson Avenue Church of Christ. It was demonstrated that the community effort in the field of religious education could be carried on without any infringement upon denominational loyalty. The school was held at Grace Lutheran Church, the Rev. R. E. Golladay, pastor. About two hundred children, ranging from five to fifteen years of age, were enrolled. Two-thirds of the teaching staff was from the First Church." Here are several things which are hard to believe. E.

The Conservatism of Luther. — A valuable article, bearing the heading, "Was Luther Too Conservative?" appeared in the *Lutheran Standard* for July 7, 1928. The writer, Oscar T. F. Tressel, replies

to Charles Francis Potter, who in the *Woman's Home Companion* had raised the following charges: "From the time of his return from the Wartburg he [Luther] was inclined to be conservative, taking the stand that nothing should be altered in Catholicism save what was contrary to the Bible. He fought in pamphlets and letters against the more liberal Erasmus and Zwingli. The Reformation movement rolled on and left him in an inlet. In many ways the religion of Luther's later days was nearly as conservative as Catholicism itself. It might be said that he simply exchanged one infallibility for another, an infallible Church for an infallible Book. If Luther had believed less in a devil and more in the God of love, not only would Luther's reputation have been brighter, but the Reformation would have been more successful." Pastor Tressel makes this rejoinder: "1. . . . There is absolutely no comparison between the conservatism of Luther's later theology and the conservatism of Rome. Luther's teachings rested upon the absolutely unassailable position that the Word of God is the sole source and rule of Christian faith and life, and no one has shown, or can show, that his teachings or the Confessions of the Church that bears his name contained anything contrary to that Word. . . . Yes, Luther did exchange an infallible Church for an infallible Book, and we, his children, are to be thankful that he did, and in spite of all the misfortunes of a divided Protestantism the largest part of Protestantism still stands where Luther did in this matter." (Here we have to insert a large question-mark. — *A.*)

"2. Did the Reformation movement roll on and leave Luther in an inlet? Dr. Potter is simply mistaken in his statement. . . . Dr. Luther was a true prophet, who was centuries ahead of his time and will remain so to the end of time. If we had the space, we could show this to be true with regard to all the problems that are now confronting the world, whether these problems be that of government or economics, of the relation between capital and labor or of education. Let us take just one example. America has just during the past few years partially awakened to the fact that an education without religion is a house without a foundation. With Luther that was a burning and moving fact over four centuries ago. It impelled him to write the matchless little book of instruction in religion called the Small Catechism, the four-hundredth anniversary of whose publication we shall celebrate next year. Translated in more languages and sold in more millions of copies than any other book in the world except the Bible, it has been the text-book in religion in our Church for almost four centuries, and our Church has actually taught religion as no other Protestant Church has.

"3. Did the fear of the devil rule the heart of Luther more than the love of God? Again Dr. Potter is mistaken in his statement. It simply is not so. He betrays the fact that he does not know the real Luther. If the fear of the devil had ruled the heart of Luther more than the love of God, he would have been a reed shaken by the wind and could not possibly have been the Reformer of the Church. We care not whether you take him in those great and heroic acts when almost single-handed he defied the might of the most despotic power

the world has ever known, the Church of Rome, and did it knowingly at the peril of his life; or in his relation to princes, professors, students, and fellow-helpers in the work of the Reformation; or in his tender relation to his wife and children; or in his appreciation of nature, music, and art; he could not have been what he was and could not have done what he did without the love of God ruling his heart and life."

The First Lutheran Missionaries in India. — It may not be superfluous to reprint the greater part of an article which recently appeared in the *Lutheran Companion* on the first Protestant missionaries in India. The article quotes Dr. Rajah B. Mannikam, a graduate of Mount Airy Seminary, as saying: "I have often been amused to hear men and women of considerable learning speak of William Carey as the first Christian missionary of India. Evidently they do not know that the great German Lutheran missionaries Ziegenbalg and Pluetschau arrived at Tranquebar in India nearly a century before Carey sailed from England." The marvelous activities of these first Protestant missionaries in India are vividly and ably described in the *Lutheran Companion* as follows: —

"It was in 1706 that Bartholomew Ziegenbalg and Henry Pluetschau began their labors along the eastern coast of South India. There was a Danish colony at that place, comprising a population of about 30,000, and it was through the personal efforts of the Danish King Christian IV and by means of the support given by the Danish government that the two German missionaries were enabled to begin their pioneer work. The story of the hardships they were compelled to endure is a moving one. The hostility of Europeans proved an even greater obstacle than the ignorance and prejudice of the heathen natives. Ziegenbalg had to stand for a whole day outside the governor's palace under a blazing Indian sun before he was granted an audience. A monument has now been erected to mark the spot.

"Ziegenbalg lived only thirteen years after reaching India, but they were fruitful years. With much patience he and his companions mastered the Tamil language, meanwhile preaching to colonists and traders in Portuguese. A primitive printing-plant was built, by means of which Ziegenbalg's translation of the New Testament into Tamil was printed, as well as a Tamil hymnal, containing forty-eight hymns, Luther's Small Catechism, a Tamil grammar and lexicon, and a great deal of other literature in Tamil and Portuguese. The energetic and zealous missionary had also translated the Old Testament into Tamil, but this had not yet been printed at the time of his death. Ziegenbalg also rebuilt and enlarged the Jerusalem Church at Tranquebar, established several congregations, stations, and schools, and began a seminary for the training of native helpers.

"Two years before Ziegenbalg died, at the early age of thirty-six years, King George I of England addressed a letter to him, commending him for his zeal in promoting the Gospel 'in this our kingdom.' Nevertheless, almost a century passed before the Church of England began to send missionaries to its own colonies.

"A pulpit which Ziegenbalg built of teak-wood is said to be still in use at Tranquebar. It is more than two hundred years old."

When the Church Enters Politics. — The Missouri Conference of the Methodist Episcopal Church, on September 14, passed resolutions dealing with the coming election, which resolutions were introduced by the statement: "The Methodist Episcopal Church has never been, and is not now, in politics as such; yet whereas," etc. We shall not ask the conference to define the qualifying phrase "as such," it being agreed on all sides that the Methodist Church is, in some way or other, very much in politics. But we wonder whether we and the conference can agree on what kind of politics its official organ, the *Western Christian Advocate,* is practising. Its issue of September 13 contained this item: "Again the eminent president of Columbia University has exploded. He is somewhat like a pop-bottle. You can always depend upon him to fizz when he gets air. He is a wet. He married into a very wealthy distillery family of Peoria, Ill., we are informed. Marriage into money has a strange way of dampening intelligent men's convictions. His dissatisfaction over prohibition cannot be explained any other way." In the dark ages this kind of campaigning was in vogue. It was known as mud-slinging. When the preacher turns politician, he will practise the politicians' tricks.

And other things happen. It splits the Church, for instance. We read: "Both the Methodist and Southern Baptist churches have been split wide open by the clerical campaign. . . . Hundreds of Methodist and Baptist ministers [as such or otherwise] are preaching the defeat of . . . from their pulpits every Sunday and electioneering for . . . on week-days." The campaign is being directed by a Baptist minister and a Methodist bishop. And the Senior Bishop of the Southern Methodist Church, Warren A. Candler, has been forced publicly to denounce the political activities of his brother-clergymen. He characterizes their engagement in party politics as "a fatal blunder." It splits the Church, for one thing, and brings on disasters of a more grievous nature. Bishop Candler declares: "The politicalization of the Church of Rome has brought to it immense and irreparable damage in Latin-America and in all the world, even in Italy, and the politicalization of a Protestant Church will injure it in the same way. So our Lord taught when He said: 'They who take the sword shall perish with the sword.' I cannot approve the intrusion of any Church, whether Protestant or Romanish, into the arena of party politics. Such intrusion is a fatal blunder as well as an obvious violation of the truth uttered by our Lord when, in the severe ordeal of His trial before Pontius Pilate, He said with majestic calmness, 'My kingdom is not of this world.'"

And other things happen. The churches which enter politics, as such or otherwise, because they do not believe in the separation of Church and State, also believe in, and advocate, the intrusion of the State into the affairs of the Church. If the political preachers had their way, we would soon see a state church of some kind established in the United States. The *Advocate* of September 13 thus comes out into the open: "There are those who think that the government should not be interested in the country's morals, that religion should have nothing to do with it, and that it should have nothing to do with

religion. It may concern itself about everything else, but when it approaches the field where men say their prayers and think about God and seek to love each other as human beings, it must take off its shoes if it enters, or it must stop at the gate. . . . If the government is going to take an interest in humanity and in its citizenship in general, why, then, should it not take in the whole field of man's life? Well, there are reasons. Yes, various reasons. We think them to be largely trumped up. Many of them are false, selfish, and, at the last analysis, irrational. While the Church is committed to look after the religious and moral life of the people, nevertheless the Government should be an instrument in the hands of the moral consciousness of the people for the accomplishment of good to the whole life of the nation." The Government would be asked to send out paid agents to report those families which omit family prayer. And as to the Government's being directed and used as an instrument by "the moral consciousness of the people," in what concrete form would this moral consciousness function? Through the Roman Catholic Church or the Methodist Church? That would call for a referendum. And then the churches would be in politics with a vengeance. E.

Will Dr. Lang Be the Next Archbishop of Canterbury?—It will be recalled that Dr. Davidson, the eighty-year-old Archbishop of Canterbury, announced his resignation when the lower House of Parliament had refused to accept the second revision of the *Book of Common Prayer.* Some of the Evangelicals in the Anglican Church are fearing that Dr. Cosmo Gordon Lang, Archbishop of York, will be appointed the successor of Dr. Davidson. According to the *Lutheran Church Herald* the following protest against the appointment of Dr. Lang has been sent to the authorities: "Dr. Lang is generally known as the real head of that party which has so recently tried without success to subvert the Protestant religion under the cloak of the revision of the *Prayer-book.* A full report of the Malines conversations will be published, wherein it is stated that an unofficial representative of the Vatican had promised the English primate special privileges and rank in the Roman hierarchy if he would accept the Roman Catholic faith. The Archbishop of Canterbury would have special precedence 'equal to, and perhaps above, the cardinals' and would be allowed the use of a special liturgy and jurisdiction over the whole patriarchate." From the points advanced it would seem that the evangelical branch of the Anglican Church has good grounds for opposing the appointment of Dr. Lang to the highest position in their Church.

Some Roman Catholic Fallacies. — Writing in the *Atlantic Monthly,* T. F. MacManus said: "There are only two systems of religious thought in the Western world to-day — the authoritarian, or Catholic, and the sectarian, which is Protestant. The Catholic principle is, of course, the principle of truth conveyed by Christ through His Church; the Protestant theory, the theory of truth conveyed to the individual by interior illumination, of whose authority he, and he alone, shall be the judge."

Dr. E. Y. Mullins states the arguments which Mr. MacManus advances against the Protestant principle of private judgment in religion thus: "1. It is a negative and not a positive principle; it is the mother of all the 'isms' and 'ologies' of modern times. 2. It is a 'dissolvent and a separative principle — automatically and irresistibly and invincibly so.' 3. The sects anathematize all authority and say, 'Full steam ahead,' to the intellect. The individual is assured that he is his own judge, jury, people, and God. 4. You can sum up Protestantism in statements like these, 'It makes no difference what a man believes,' and, 'One man's guess is as good as another's.' 5. Sectarian congregations have left sectarian churches because there was nothing left to hold them. Their churches are empty because their creeds are empty. 6. Protestant individualism is bearing fruit in philanthropism, eugenics, etc."

In making his rejoinder, Dr. Mullins points out that the Catholic writer fails to distinguish rights from belief. "We have ever stood for the rights, civic, intellectual, political, and religious, of the rationalist as well as the Christian, but that is a far cry from accepting the belief of the rationalist." "Individualism is a dangerous principle, but so is every other great principle of enlightenment and progress.... Our Catholic friend omits from his description of Protestantism the authoritative Scriptures, the regenerating and illuminating Spirit of God, the transforming experience of God's redeeming grace in the soul, and the supreme Lordship and Saviorhood of Jesus Christ. For the authoritative New Testament he substitutes the Church; for the Holy Spirit he substitutes the Sacraments; for the transforming inner experience he substitutes an outward conformity to ritualistic observances; and for the Lordship of Christ he substitutes the earthly vicegerent, the Pope." When Dr. Mullins places the Holy Spirit in opposition to the Sacraments he, of course, reveals his Baptist bias, according to which the Holy Spirit and the Sacraments are two separate principles. On the whole, however, his answer to Mr. MacManus is irrefutable.

The Greatest Danger Threatening from Rome. — Writing in the *Lutheran,* Dr. John C. Mattes discusses "The Real Roman Peril." The subject is timely because these days we naturally think of the opposition which Rome has always manifested to religious liberty. Dr. Mattes points out, however, that the greatest peril threatening us from Rome lies in its false teaching concerning the way of salvation. Quoting from the Encyclical *Miserentissimus Redemptor,* which was issued on May 8 of this year, he points to the heart of Rome's teachings, namely, the doctrine of salvation by good works. In that encyclical the following words are addressed to Jesus: "We are now resolved to expiate each and every deplorable outrage committed against Thee; we are determined to make amends for the manifold offenses against Christian modesty in unbecoming dress and behavior," etc.

Commenting on this and other parts of the encyclical, Dr. Mattes writes: "Strange as is this catalog of sins that omits some of the greatest offenses of the Decalog, it is no stranger than the proposal

that we offer in reparation of the honor of Christ the satisfaction He once offered Himself, and that we do it in union with — we almost hesitate to repeat the blasphemy — 'in union with the acts of atonement of Thy virgin mother and all the saints and of the pious faithful on earth.' What is this prayer itself but a shocking blasphemy and an unspeakable insult to the honor of that Redeemer who alone can make atonement for us?"

The false doctrine persists to the end. The final petition asks the Lord to receive this act of reparation through the intercession of "the blessed Virgin Mary," "our model in reparation." Thank God our model in reparation is still Jesus Christ, who has made perfect reparation for all sin and who ever liveth to make intercession for us. We will not take away from His glory nor interfere with His office to delegate either to any creature, not even to His blessed mother.

This is the real Roman peril — the ignorance of the completeness of the mercies of Christ, which does not understand His "overflowing charity for men" and fails to comprehend the divine fulness of the love that wells from the sacred heart of Jesus, because it will not understand the heart of His Gospel.

Anticlericalism in Mexico. — An informing discussion of the situation in Mexico is found in the *Watchman-Examiner,* written by Rev. Charles S. Detweiler, superintendent of Latin America for the Home Mission Society. The following quotation will be welcome: "The third movement is the spread of anticlericalism. This is in evidence everywhere in Latin countries, but is especially prominent in Mexico. Its first emergence was in the middle of the last century, and it then issued in the separation of Church and State and in the failure of French intervention to sustain the empire of Maximilian. For thirty years this movement was quiescent. Then it broke forth in the revolution of 1910, which lasted nearly ten years. The prime motive of the uprising was the land hunger of Mexico's dispossessed masses. But the leaders also hated the Roman Catholic Church because they believed it to be the principal property of the landed aristocracy. Consequently, when the new constitution was issued, stringent provisions were made to curb the political power of the Catholic Church. No Church can hold real estate or mortgages on real estate. No religion may be taught in primary schools, public or private. Only native-born Mexicans can exercise a religious ministry, and all ministers must register with the government. It is this last regulation that has been most strongly protested by the Church of Rome. Refusing to be limited to a priesthood of Mexicans only, the Roman Catholic Church has not allowed its ministers to register with the government and has thus occasioned the deadlock between Church and State. These restrictions are imposed upon evangelical as well as upon Roman Catholic churches. The particular law that hinders our ministry is the one which prescribes that religious services must be held only in recognized church-buildings. Most of our churches had their origin in services held in homes. If a group of people cannot function as a church until it has a building, its life is smothered at the start. The religious laws of Mexico are extreme and limit

freedom of worship. But let us remember that the provocation that occasioned them was also extreme. The success of the Mexican government in maintaining its position will undoubtedly encourage similar movements in other Latin-American nations."

Benjamin Franklin and Promiscuous Prayer. — The following item we cull from the *Watchman-Examiner:* "Benjamin Franklin made the following speech in the Constitutional Convention of 1787: 'I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writing that, "except the Lord build the house, they labor in vain that build it." I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded; and we ourselves shall become a reproach and byword down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom and leave it to chance, war, and conquest. I, therefore, beg leave to move that henceforth prayers imploring the assistance of Heaven and its blessings on our deliberations he held in this assembly every morning before we proceed to business and that one or more of the clergy of this city be requested to officiate in that service.' " No one of us will find fault with Benjamin Franklin for his belief in the efficacy of prayer. But he forgot, 1) that prayer does not have to be public or joint in order to be efficacious, 2) that the Bible expressly forbids joint religious exercises with errorists.

Glimpses from the Editor's Window.

In certain sections of the Lutheran Church of America bicentennials can be observed. The *N. L. C. N. B.* reports the bicentennial of St. Luke's Lutheran Church, Williams Township, Northampton County, Pa., which was celebrated September 9, 1928. According to the old records the first pastor was Rev. John Carfer Stoover [should this not read: John Caspar Stoever?], who served from 1728 to 1737, followed by Rev. John J. J. Birckenstock, who served from 1740 to 1750.

An item in the *Watchman-Examiner* points out that the denomination called "Christians" must be distinguished from that body which is called "Disciples of Christ." The latter body is the larger one. The editor of the *Watchman-Examiner* says: "The Disciples of Christ hold to the baptism of believers by immersion only, while the Christians receive members by any form of baptism, though immersion is commonly practised. It is a fact — and it seems to us an unfortunate fact — that the Disciples of Christ are also frequently and widely known by the name of Christians."

America says that Bishop Valdespino, an exile from Mexico, who died recently, might have departed with the last words of Gregory VII on his lips: "I have loved justice and hated iniquity, and therefore I die in exile." Students of history will remember that Gregory VII died in exile because he was not content with the rôle of a humble pastor, but wished to lord it over the world.

Our exchanges report that in Turkey the separation of Church and State has come about. Kemal Pasha, called the Turkish Dictator, has been

an important factor in this matter. Article II of the Turkish constitution originally read: "Islam is the state religion of Turkey." To change this paragraph, a two-thirds majority of the members of Parliament was necessary. It is reported that Parliament unanimously voted to let the paragraph read: "Islam is no longer the state religion of Turkey." It would be premature, however, to conclude from this that public opinion in Turkey is friendly toward the Christian religion.

Hinduism is exerting itself to repel the attacks of Christianity and is even assuming the offensive. According to the *Freikirche*, the *Modern Review*, published in India, appeals to Hindus for large sums of money for the purpose of inaugurating an effective campaign against the Christian Church. The claim is made that 45,000 persons who had embraced the Gospel have been won back to Hinduism. The *Freikirche* aptly points to Rev. 20, 8. 9.

The *Lutheran Church Herald* points to the dangers lurking in the literature our children have to read in the schools. It says: "Thomas Carlyle was a pantheistic evolutionist, and so was Emerson. . . . Matthew Arnold did not believe in a personal God and held that the miracles of the Bible are mere fairy-tales for weak-minded people." Concerning Robert Browning it states that his teachings are evolutionary to the core and that he helps to destroy the Christian view of sin and to obscure the meaning of the cross. "Clough was a Gnostic, Rosetti never believed, and Morris had no regard for Christianity. The great majority of the English novelists laid aside the fundamental teachings of the Bible and taught a progressive humanity." Watch and pray, we have to tell all parents whose children are studying English literature.

This year attention was again focused on Voltaire and Rousseau, who died one hundred and fifty years ago. According to the *Commonweal*, Dr. Otto Hachtmann declares that the enlightenment sponsored by Voltaire is to-day ignored in Germany as something dry, flat, and stale. Of Rousseau he says that his conception of democratic government, his advocacy of living close to nature, and his ideas of pedagogy are being restated from a thousand platforms. Undoubtedly this Rousseau cult will have its day and then disappear just like that of Voltaire.

Even sectarian church-papers find it necessary to sound a note of warning concerning entertainments arranged by the churches. The *Watchman-Examiner* lately carried an article containing the following: "The social side of church-life should not be neglected; but there is a limit. A church can be very 'active,' yet spiritually superficial, because the meetings have been more social than religious. Church-members will tire of entertainments and drop out because their social needs have been more than satisfied. To many the church is merely a club; one can on that level do better elsewhere. We cannot compete successfully with moving-picture houses, but we have a monopoly in our line and 'look on the fields white already to harvest.'"

In England the question of enlarging Westminster Abbey is occupying many minds and is regarded as a topic for most serious debate. The Abbey grows too small as a national Valhalla, says an exchange. Some people are frightened at the thought of change in the appearance of that historic landmark. The doctrine preached there seems to be a matter of minor or no importance.

One of our exchanges remarks on the different brands of Catholicism found in North and South America. While in South America church funds are largely raised by gambling devices, in North America this is not permitted, says the writer. He ascribes the difference to the presence and influence of Protestantism here in North America. Whether his description of Roman Catholicism as found in our country is correct seems to us highly debatable. Gambling may be prohibited by the bishops on paper, but it appears to be practised widely.

BOOK REVIEW.

The Properties of the Bible. 40 pages. 25 cts. (Concordia Publishing House, St. Louis, Mo.)

Die Hoffnung der Christen. 46 pages. 30 cts. (Concordia Publishing House St. Louis, Mo.)

The first of these two publications is an English essay by Prof. George Schroedel, and the second is a German essay by Pastor Ph. Roesel, both of which were read at the convention of the Oklahoma District held last May. Both essays were considered so valuable for our people that they have been printed and are now offered in pamphlet form. They ought to be brought to the attention also of our laymen. FRITZ.

Proceedings of the Eleventh Convention of the English District. 88 pages. 55 cts. (Concordia Publishing House, St. Louis, Mo.)

These printed *Proceedings* contain an instructive essay by Dr. W. H. T. Dau on "The First Christian Church, according to the Acts of the Apostles." In addition, the usual reports and business transactions are given. FRITZ.

Handbook for Congregational Officers. By *Theo. Graebner.* 252 pages, 5⅝×6¼. $1.25. (Concordia Publishing House, St. Louis, Mo.)

The author gives space not only to the Board of Elders, the Board of Education, the Trustees, and the Board of Almoners, but also to the Committee on Finance, the Auditing Committee, the Publicity Committee, the Board of Ushers, and the Membership Committee. He also has a chapter on "Elections, Terms of Office, Retirement" and "The Congregational Officer's Attitude towards His Work." At a time when the opportunities of the Church are growing and its activities are varied and many, Professor Graebner's book is a valuable addition to the bibliography of practical theology. Nothing just like it has been published by us. FRITZ.

The Lutheran Principle of Indoctrination versus the Pedagogy of Modernism. By *P. E. Kretzmann.* 22 pages. 10 cts. (Concordia Publishing House, St. Louis, Mo.)

Dr. Kretzmann had written the following articles: "Luther's Educational Ideals and Modern Vicious Tendencies, The Lutheran Principle of Indoctrination and the Naturalistic Educational Psychology, Modern Religious Pedagogy and the Lutheran Principle of Worship, The Social Theology and Modern Sunday-school Work." These articles had been printed in the *Lutheran Witness*, the *Lutheran School Journal*, the *Theological Monthly*, and the *Sunday-school Teachers' Quarterly*. They are now offered in one pamphlet, by resolution of our Synodical Sunday-school Board, which had also originally requested the writing of the articles. They are to expose and counteract the wrong pedagogical principles of the Modernists, the Evolutionists, and others of our day. Pastor Paul Koenig, chairman of the Synodical Board, says in a brief introduction: "To point out the dangers to our people in pulpit and pew, to emphasize again the principles according to which the Lutheran Church has successfully educated her youth for four hundred years, and to encourage all church-workers to be guided by these principles is the aim of this pamphlet." FRITZ.

Luther on Education. By *F. V. N. Painter, A. M.* 282 pages, 5¼×7½. $1.50. (Concordia Publishing House, St. Louis, Mo.)

The following words of Professor Painter, written in the preface to his book, tell not only what the book is, but highly recommend it: "This little work illustrates the growth of an idea. It began with the translation of the *Letter to the Mayors and Aldermen of all the Cities of Germany in Behalf of Christian Schools*, of which a perusal a few years ago had led me to say in my *History of Education:* 'If we consider its pioneer character, in connection with its statement of principles and admirable recommendations, the address must be regarded as the most important educational treatise ever written.' The translation of the *Sermon on the Duty of Sending Children to School*, the most elaborate of Luther's educational writings, naturally followed as presenting more fully the great Reformer's views. The interest thus awakened led to an examination of all that he had written about education and to an attempt to arrange in a somewhat systematic form his educational opinions and principles. . . . The justification of the work must be found partly in the interest and value of Luther's views and partly in the relation of those views to educational progress. Though it is not generally recognized, yet Luther brought about as important a reformation in education as in religion. With his earnest nature and profound penetration he laid hold of fundamental facts and principles that are often neglected in the rapid movements of the present. The progress of our century in education — a progress that constitutes no small part of its preeminence — has its roots in the principles and labors of the German reformer. This fact, it is believed, renders the present work a not untimely contribution to our excellent and rapidly increasing educational literature." The book contains the following chapter heads: "Causes of the Reformation; The Papacy and Popular Education; Education before the Reformation; Luther; Luther on Domestic Training; Luther on Schools; Luther on Studies and Methods." Professor Painter's book is a book not only for the pastor and the teacher of the parish school, but also for the educated layman, and especially for all parents. The English translation of Luther's *Letter . . . in Behalf of Christian Schools* and his *Sermon on the Duty of Sending Children to School* alone is worth the price of the book. At the time of the writing of the book, F. V. N. Painter was professor of modern languages in Roanoke College. Our Concordia Publishing House has acquired the publication rights of Professor Painter's book. The book may well be kept in mind also when soon again many will be confronted by the question, What book shall I give as a Christmas gift?

FRITZ.

1928 Concordia Christmas Greeting Cards. (Concordia Publishing House, St. Louis, Mo.)

These beautiful cards in six colors portray ten incidents in the birth and early life of the Savior, commented on in poems from the pen of Prof. W. G. Polack. They will be found very attractive. The publishers write: "Our day-schools and Sunday-schools will again have the exclusive right of sale. Each set of ten cards costs the school 15 cts. It is to be sold for 25 cts. . . . The cards are put up only in boxes of 25 packages. It should not be overlooked that post-cards this year need but one cent postage."

Convention Year-Book. 1928. *Erwin Umbach*, Editor. $1.00. (Walther League, 6438 Eggleston Ave., Chicago, Ill.)

In this beautifully printed and richly illustrated *Year-book* the reader is furnished much information on the activities of the Walther League. Perhaps the most valuable part of the publication consists of the addresses and especially the sermons which were delivered at the recent convention in Milwaukee.

The Christ of the Ages. By the *Rev. Harold Paul Sloan, D. D.* $1.50. (Doubleday, Doran & Co.) 1928.

In this book the professor of systematic theology at Temple University gives a clarion call to arms against Modernism. "The Church again and again has challenged error and defeated it. The Church argued against Gnosticism; it argued against Arianism; it argued against Rome. The Church has never won one battle with a serious error by ignoring it. And the Church will not win its present battle against Modernism by ignoring it. Modernism ignored will corrupt Protestantism with its futile Socinian Christ, just as Unitarianism ignored did corrupt New England Congregationalism. Congregationalism failed because it had no effective organization by which to carry on the contest." The author proclaims in ringing words the glory of Jesus Christ, true God, the Savior of the world ("He yields His life a redemptive sacrifice for sin. . . . It is a tidal wave of redeeming grace, overflowing all the tides of sin. It is the inexhaustible love of God, brought to us in Messiah, Jesus, our Lord. It is God in Christ, reconciling the world unto Himself, not reckoning unto us our sins"), points out the shallowness of ancient Modernism, from Ebionism, Arianism, etc., down to Unitarianism, and demands of the Church that it insist upon the withdrawal of the modern Modernists from its teaching and preaching offices. It is a pity that this call to arms makes so little of the sword of the Spirit, which is the Word of God, and makes so much of the Church itself. "Congregationalism failed because it had no effective organization by which to carry on the contest." Congregationalism failed because it laid aside the Word of God. The author does not know the Word of God as the means of grace, the power of God to win the Church's battles. He can define faith and creed without mentioning the Word. He bases his hope for victory on the voice of the Church. "Protestantism also, in practical fact, has had a double authority: the Scriptures and the interpretative authority of the Christian consensus. . . . Through the Church's testimony we believe in the historic Christ. . . . The Church is the one living voice that speaks back to our longing souls an infinite promise and answer. . . . His [Christ's] impact upon the world as mediated by His Church has changed the whole face of civilization. . . . The Church of Christ is a part of the total fact of Christ as redemptively conceived." There are a number of other wrong conceptions produced in the book. For instance: "Rome never denied the fundamental deposit of faith. . . . We are glad to-day that Martin Luther fought his fight. We are sorry he sometimes fought with passionate words; but no matter, we are glad he fought his fight." Yes, Luther at times grew most passionate. In dealing with the Jews and their denial of the deity of Christ, he wielded his battle-ax with mighty force. We wonder

what kind of words Luther would have used if these same Jews had set up as Christian preachers. We are not sorry that Dr. Sloan occasionally uses strong language over against these modern Christian Jews. He might have made it stronger. E.

The Bible, the Word of God. By *P. J. Hoekenga.* $1.00. (Eerdmans Publishing Co.) Order from Concordia Publishing House, St. Louis, Mo.

In these days of uncertainty and hostility concerning the Bible and its meaning for men it is distinctly refreshing and encouraging to find a book which unhesitatingly and unequivocally defends the inspiration of the Bible. The author was a pastor of the Christian Reformed Church, his last field of labor being in California. He sets forth, in a clear and convincing manner, the origin of the Bible, its purpose, its use, its defense, its study. Although the form is that of addresses or sermons rather than that of an essay or treatise, the reader will welcome even the occasional repetitions of thought, for they enable one to keep the author's object in mind from beginning to end. K.

Making the Bible Desired. By *Dorothy Dickinson Barbour.* $1.50. (Doubleday, Doran & Co.)

This is a typical Modernistic book, consistent in its entire presentation, with social theology as its basis. Of the essential teaching of Christianity, of the redemption through the atoning work of Christ, there is not even a faint indication. The *proton pseudos* of the book is contained in its introduction, where Luther Allan Weigle refers to a slogan coined by Dr. Timothy Tingfang Lew, Dean of the Theological College in Yenching University, China: "Let us agree to disagree, but resolve to love." That this slogan is essentially at variance with both Scripture and common sense seemed to occur neither to the gentleman who first coined the phrase nor to the author of this book. Any one who feels that the warnings issued in this periodical are far-fetched and desires first-hand information on the social theology actually at work in so-called Christian schools will find ample opportunity for study in this book. K.

A Handbook of Christian Psychology. By *Leander S. Keyser.* $1.50. (The Lutheran Literary Board, Burlington, Iowa.) Order from Concordia Publishing House, St. Louis, Mo.

Dr. Keyser, of the theological faculty of Wittenberg College and Seminary (Hamma Divinity School) of Springfield, O., is favorably known for his books in the field of Christian polemics and Christian evidence. In the present book he is venturing into a field with which a teaching experience of many years has made him familiar. The entire presentation shows the able teacher, who is familiar with the field and handles his subject with fluency and precision. But without desiring in any manner to accuse the author of conscious synergistic teaching, the present reviewer feels that the section on the "Psychical Aspects of the Order of Salvation" is not in keeping with the clear presentation of Holy Writ and the Lutheran writers on systematic theology. We dare not even hint at intermediate steps in the actual process of conversion, for we know

full well that the parts of regeneration, or conversion, enumerated by Luther in the Third Article, vocation, enlightenment, coming to faith, are simultaneous. By avoiding an overemphasis on logical steps, we shall at least avoid also the semblance of teaching a gradual conversion. K.

The Ministry of Love. By *Foster U. Gift, D. D.* 145 pages, 5×7½. 75 cts. (The United Lutheran Publication House, Philadelphia, Pa.)

"Christian love," says the author, "is more than a mere pious sentiment or a subjective attitude. The impression that it is nothing more than a suitable subject for pious contemplation or a kind of other-world attitude can and must be corrected. It is necessary to make it clear that Christian love, if released, is a dynamic which becomes exceedingly powerful in human affairs and that as such a dynamic it has no substitute. It becomes the duty of the Church to show that such love not only expresses itself in loving service, but that it eagerly seeks outlets for self-expression." Dr. Gift, as may be readily expected, gives special attention to the merciful activities of his own church-body, the United Lutheran Church. FRITZ.

The Ethics of the Gospel and the Ethics of Nature. By *H. H. Scullard.* $3.50. (Doubleday, Doran Co.)

The field of Biblical ethics has not received very much attention in our circles as a separate study. We have been satisfied with including it in a number of other departments of theology. Nevertheless, it is of value for a person to take up the study by itself; for the field of ethics in general, and that of Biblical ethics in particular, is not only most interesting from the standpoint of systematic study, but it also has a decided practical value. The author in this instance has made every effort to keep his presentation in harmony with the fundamental Bible truths. He has not always succeeded in doing so. But his study is nevertheless of great value to every student in the field, since it evaluates with some degree of accuracy the principles of Biblical ethics, especially in the form presented in the conversations and sermons of Jesus. The book is worth reading most carefully, and it will most likely prove a valuable reference book in the library of the average pastor. K.

Missions in a Changing World. By *W. W. Pinson, D. D.* 212 pages. $1.00. (Cokesbury Press, Nashville, Tenn.)

The author of this book served for twelve years as the general secretary of the Board of Missions, Methodist Episcopal Church, South. In this volume he endeavors to show what the Church needs to-day in order that its missionary message may be brought with new force to the heathen nations of this continually changing world. He brings many statistics, quotations, etc. However, one misses direct and definite statements that indicate the author's own clear vision in separating the spheres of Church and State, as to the fundamental differences between the denominations, unionism and zeal engendered from real love of the truth, and a glowing faith in Jesus Christ as the world's Redeemer. Such books as this, while they are not without value also for us, only help to impress again and again the fact that our Church unmistakably has a vital duty in showing the world how to do mission-work in the true spirit of Christ. W. G. P.

The Hymnody of the Christian Church. By *Louis F. Benson, D. D.* 310 pages. $2.00. (George H. Doran & Co., New York.)

This book, prepared by the well-known authority on hymnology, is based upon his addresses given in the annual "Stone Lectures" at Princeton Seminary. The author has made valuable contributions to the subject in his *Studies in Familiar Hymns* and in his articles on the "Development of the English Hymn in Use and Worship." In this volume Dr. Benson holds that the transition from the purely Jewish psalmody to Christian song actually occurred at the institution of the Lord's Supper, "when they had sung an hymn," and it is his aim to show that St. Paul was a leader in advocating "the liberty of Christian praise," that he precipitated the issue, "Psalms *vs.* Hymns." "He traces this question, that has so often and lamentably divided the Christian Church through the Greek Settlement, the Latin Settlement, the Lutheran Settlement, the Calvinistic Settlement, and Dr. Watts's Settlement, and studies the situation as it is at present. There are discerning articles on the contents of the hymns, the purity of the texts, a study of the various forms, coming down to the Gospel hymns of Moody and Sankey, and the recent degenerative tendencies in direct imitation of secular music and ragtime. The book concludes with a ringing call to maintain the high spiritual character and ministry of the hymns." W. G. P.

Child Psychology and Religious Education. By *Dorothy F. Wilson.* $1.75. (Doubleday, Doran & Co.)

It is too bad that Canon B. H. Streeter suggested the publishing of this book after it was submitted as a thesis for the research degree of Bachelor of Letters at Oxford University. There is a latent bit of sentiment connected with Oxford University from the days of Wyclif which does not like to be disillusioned. But how can a book which is based upon a falsehood contain truth? The author denies the inborn sinfulness of children, and therefore the rest of her book rests upon false premises. She also denies the truth of the inspired account in the Old Testament, and therefore there is no certainty in her whole presentation. A few paragraphs are valuable for the hints which they offer concerning child life and child experiences; but as for the rest, the book is an *abschreckendes Beispiel.* We are constrained to look for positive truth elsewhere. K.

Romanism. By *Wm. C. Irvine.* 3 cts.; dozen, 25 cts. (The Lutheran Tract Society, Burlington, Iowa.)

"Cardinal Manning once said, 'The Catholic Church is either the masterpiece of Satan or the kingdom of God.' Unquestionably it is not the latter." This is the opening statement of this vigorous little pamphlet on Romanism. It cannot be denied that the subject is timely. There is one statement which ought to be corrected. On page 6, where the errors of the Roman Church are enumerated and the Bible-passages cited which show the respective teachings to be false, we read, "7. Against the Mass: Against the personal presence in the sacramental elements: John 6, 35. 63; Acts 3, 21." Apparently the writer is denying the real presence of our Lord's body and blood in the Eucharist. This statement ought to have been deleted.